

The English Martyrs

The discourse delivered by His Holiness, Pius XI, in reply to the address of homage on the reading of the decree Tuto for the Canonization of Blessed John Fisher and Blessed Thomas More.

Reprinted from the Tablet (London), March 16, 1935.

BEHOLD once more among the great servants of God the two great martyrs of Roman faith and fidelity, John Fisher and Thomas More. We have already made them the subject of certain considerations, but the decree just read and the fine reply of Our venerable brother in the apostolate, Monsignor Hinsley, brings before Our eyes a second time these two great figures. It is not easy to add anything to what has just been said, and to that which had a little before been read. But as Our two great predecessors, Leo the Great and Gregory the Great, have said, it is properly in these circumstances that the difficulty of speaking is surpassed by the necessity of manifesting certain thoughts. We have already considered these two grand figures in the massive grandeur of their historic personality. At this moment We would briefly consider them under other aspects: in the light of God, in the life of the Church, in the sight of their country and their people.

In the light of God they are two great martyrs, two grand lighthouses set up to shine upon and enlighten in the ways of God. How marvelous are the ways of God through the centuries—*justæ et veræ sunt viæ tuæ—Rex sæculorum!* On a superficial glance it would seem as if God had, as it were, forgotten these His two great servants, these who had been His witnesses by their own blood, the greatest witness, the hardest that it is given to poor human nature to make. So much time has passed since their deaths that, as the world might say, their memory had been blotted out. And instead, behold, they return at the head of a great army of martyrs, and separated from them by a sovereign gesture, the gesture of true leaders, they are presented to Us alone in the multitude of their splendid merits, presented to receive the supreme palm, the supreme honors, as representing the army which they have led.

This Divine Providence is always wonderful; even when

it seems to let the darkness fall, it prepares the splendor of the Light. The fact that this renewed light and splendor has appeared just now is a great reason for confidence on Our part, when the whole world has such need, remembering that all things great and small are obedient to a Hand which is not the hand of man, that we are in the hands of God, of God who walks in the ages and whom the ages obey. Certainly it gives ground for the most profound grief when we see to what a pass human things and divine have been brought in more than one country of this unhappy world: in countries near and in those far off. There are countries which verily represent, if not destruction, at least the attempt at destruction, manifesting a satanic action against God and the works of God *in omne quod ducit ad Deum*.

These Holy Martyrs come to tell us that God's ways are not as our ways; they are not ways which lead to darkness, but to light, to the great Light of all. A great consolation, this, a consolation which must not attenuate but rather accentuate more and more our prayer to God, whom all events obey, to God whose Word the storms and waves obey and pay honor by the return of peace and tranquility. And we should pray thus not only for those supreme interests which ought always to be present in our prayers—that is to say, those things which concern the honor and glory of God and the salvation of souls—but also for all the sorrows and tribulations which afflict the world of today.

In the life of the Church, the two great figures which today are upraised before us as the objects of our admiration ought also to be the object of our imitation; and, although they are two such grand personalities, yet such imitation is not difficult, but possible. There comes to mind the thought of St. Augustine: "Martyrdom, which is the supreme proof of fidelity to God, ought to be a stimulus, to those who honor them, to other martyrdoms": *exempla Martyrum exhortationes sunt martyriorum*. Note the holy Doctor does not say exhortations to martyrdom in the classic sense of the test of blood, but to martyrdoms as if there were many diverse kinds of martyrdom.

There are, in fact, many opportunities of imitating the martyrs without the martyrdom of blood and death. There is a martyrdom which consists in the anguish which each one of us experiences in himself in following the ways of God

and in the fulfilment of his proper duty. There is a martyrdom which consists in the difficulty of a duty exactly, faithfully, and fully accomplished. There is a martyrdom which occurs in the continual persevering fidelity in little things, in those demands for diligence in the Divine service, in the daily duty which becomes a daily cross. The Divine Master was referring to this when He said that whosoever would come after Him must take up his daily cross and follow Him. In truth the daily life becomes a daily cross in its implacable return with its continual demands and the equal exercise of new energies and acts of abnegation.

We have, again, the martyrdom of the Christian life, lived in surroundings not only unfavorable but adverse, lived in spite of the fascination and seduction of the world in a perverse age in which more and more every sense of goodness and every understanding of that which is pure and chaste is being lost. There is the martyrdom of the Christian life lived notwithstanding all the suffering and want of the present time, those hardships which recall the words of the Psalmist: *ut non extendant justi ad iniquitatem manus suas, benefac, Domine, bonis et rectis corde*. As many situations as there are in life, so are there as many martyrdoms.

All this they say to us, this grand lesson which these two martyrs of Faith and Roman fidelity afford us. But there is another lesson. Behold two men, or rather two armies of men, for each of them gathers up in himself the universality of men. On one side John Fisher, who entered the ecclesiastical state, and from the humblest offices ascended step by step to higher duties, finally by Divine Providence becoming a Cardinal of the Holy Roman Church, Bishop with the fullness of the priesthood, the fullness of the government of souls, participating in the Apostolic rule; thus he reached the summit of the hierarchical order, of jurisdiction and honor. On the other side, we have Thomas More. A simple layman, but not a simple Christian—except in that sense of simplicity which is the origin of every virtue—he ascends to martyrdom and sanctity. A Christian living in the world, a Christian model for youth, a model in his married life, a model as father of a family, and as a jurist and advocate in the most difficult causes; a model, too, in the highest offices, in the councils of the State, and finally in the office of Chancellor, the highest in England after the King in his day. In

all these states he always joined to them the study of virtue and the exercise of Christian perfection.

A great lesson, this, that sanctity is the right and duty of every condition and state of life, from the highest to the lowest. Remember, too—excluding certain rare cases in history which also have their mysteries—that nothing is unforeseen in the Christian ascent to perfection; it is the fruit of patient, persevering work. Only thus does he arrive at last at the grand height of martyrdom. The great Catholic writer has reason, when recalling the example of the Holy Spanish bishop and martyr Fruttuoso of Tarragona, who, when they were leading him to martyrdom, and moved by pity offered him a cup of water to drink, thanking them refused, because the day was a day of fasting and it was not yet evening, so he could take nothing. Who does not see, says this great writer, in this fidelity in a little thing, the true preparation for that martyrdom which the saint was about to accomplish?

Finally, let us view these two great martyrs in the vision of their people and country. A great vision indeed. A great vision is that of the Church, Mistress and Mother of Saints, and interesting especially at this time, is this last consideration. Certainly, as we look at the march of the designs of Divine Providence, our attention is attracted to the fact that the return of these two great martyrs occurs at a time when the British Empire covers so great a part of the whole world. Thus Divine Providence would seem to have prepared for its great servants and athletes an immense theater for their glorification, especially when we remember that there are Catholics in every part of that vast Empire. His Majesty the King, when We thanked him for his benevolent dispositions towards Our children whom We had in every part of the British world, told Us that they amounted to many millions and were among his most faithful subjects.

It is consoling to think of the joy which the canonization of these two martyrs will bring to so many souls, and also how effective their lives will be for edification and sanctification in the whole world. To return to this British world—and it is a duty not to forget it—which prepares such great celebrations for the quarter of a century's reign of its beloved Sovereign. Here is a gracious combination, since this quarter of a century coincides with the fourth

centenary of the death and martyrdom of two great confessors of Christ. Who would have thought of it, when the study of this cause of Canonization was begun? Certainly, no one, and Ourselves even less than others. All the people who compose the Empire, properly speaking, of Britain will take an intense part in these celebrations. And then, by another singular gracious preparation of Providence, the two great martyrs, as if invited to take part in these solemnities, remind England and the whole Britannic world of the ancient faith, witnessed to in so arresting and glorious a way. A faith which is witnessed by their blood, which goes with, leads, and represents them wherever they go; which comes, so to say, to confirm their sublime words with which at the gibbet itself they thanked those who had been the instruments in obtaining their heavenly greatness. Having arrived at the splendor of their heavenly crown, they deign to come and honor this earthly crown which they always honored, and to declare that it is not possible to have subjects more faithful than those who preferred to die rather than offend their conscience, the purity of their faith, and the purity of their soul.

It only remains to give the desired Blessing, especially upon England and the whole Britannic world. It is not without profound emotion that We give this Blessing, invoking it in the name, and for the first time through *the intercession*, or such interpreters, such Saints, such martyrs, with the memory and the actual attention of the soul turned to that land which was so well called "Mary's Dowry" and "the patrimony of St. Peter."

We give this Blessing in the name of the two martyrs, through the intercession of their blood, of that blood of martyrdom which has ever been the seed of Christians, the seed of faith reascent—that blood of martyrdom from which a voice almost prophetic foresaw "a Second Spring." May that Spring descend in all its fragrance, in all its flowers, so that it may mature the fruits of Redemption.

The Cardinal and the Chancellor

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A Lenten Pastoral on the two English Martyrs. Reprinted from the Tablet (London), March 16, 1935.

IT is with feelings of profound joy and gratitude that we have received the momentous announcement of the Supreme Pontiff that those world-renowned protagonists of Catholicism in our land, Blessed John Fisher and Blessed Thomas More, are to be raised to God's Altar and their names added to the Church's Calendar of Saints, during this fourth centenary year of their martyrdom. It is fitting, then, that on the eve, as it were, of their canonization, we should recall the story of their glorious witness to the Faith.

Time has done much to rehabilitate these illustrious Englishmen in the estimation of their fellow-countrymen. For long years they were maligned and misrepresented as political intriguers or traitors to their country. But with the necessary historic perspective they now appear in a very different light, as incorruptibles amidst corruption, as men of principle amongst time-servers, as dauntless spirits who had the courage of their innermost convictions in an age when such courage meant death. They have even been portrayed as upholders of an alien religion, these men indigenous to the soil of England, who went to the scaffold in the faith of their forefathers. They were, in fact, typical Englishmen of the old school, courteous, scholarly, pious, downright in speech, straightforward in action, intolerant of subterfuge and trickery, and loyal to the land of their birth.

Even historians who were prejudiced against the cause for which the martyrs stood were unable to withhold admiration for rugged John Fisher, Bishop of Rochester, as he denounced the King's evil intentions in an august assembly wherein he knew he would find little support. Facing the monarch who sat enthroned in state surrounded by his councillors and abettors, this lone old man, frail in body but firm in spirit, boldly declared that he at least would be

no party to Henry VIII's contemplated divorce, and there and then indignantly protested that the document of assent purporting to bear his signature was a forgery. In ringing tones he exclaimed: "No, forsooth, sire, it is not my hand nor seal!" All the answer that he received from his Sovereign to this most grave charge was: "It shall make no matter. We will not stand with you in argument herein, for you are but one man." He was indeed but one man, the one man in that servile gathering who braved the King's anger and refused to compromise the truth, and from that moment his fate was sealed and the shadow of the scaffold closed in upon him.

That Sir Thomas More was in any way un-English is a thesis which at long last has been abandoned. It is no exaggeration to say that for years he personified England. In the days when he enjoyed the royal favor he fought might and main against Lutheranism as an alien religion, alien alike to the Church and State of England. In 1521 he assisted Henry VIII in writing the work against Luther which won for that monarch the title of Defender of the Faith, and two years later, after Luther had replied, it was More who took up and continued the controversy on behalf of his royal master.

Formerly it was customary, following Sir James Mackintosh, who wrote without access to the official Acts of the Council of 1535, to represent both Fisher and More as having been condemned to death for their opposition to the Act of Succession which settled the Crown on the issue of Henry VIII and Anne Boleyn. That this was not so, is clear from the official indictment of Sir Thomas More which is based entirely, not on the Act of Succession, but on the Act of Supremacy. The indictment sets forth that on May 12th, at the Tower, before Thomas Cromwell and others the King's Councillors, Sir Thomas More was examined as to the King's Supremacy of the Church. The charge states that "knowing that John Fisher, clerk, was then and had been detained in the Tower for divers misprisions committed by him against the King, and that the said Fisher, being examined, had denied to accept the King as before mentioned [Sir Thomas More] wrote a letter to him by which he agreed with Fisher in his treason." (Arundel MS. 151.)

This was the substance of the charge against both Fisher

and More, that they refused to subscribe to the Act of Supremacy of 1534, which ordered that the King "shall be taken, accepted, and reputed the only supreme head on earth of the Church of England." The historian, J. R. Green, commenting on the Act, says: "Authority in all matters ecclesiastical, as well as civil, was vested solely in the Crown. The 'courts spiritual' became as thoroughly the King's courts as the temporal courts at Westminster. But the full import of the Act of Supremacy was only seen in the following year, when Henry formally took the title of 'on earth Supreme Head of the Church of England,' and some months later Cromwell was raised to the post of Vicar-General or Vicegerent of the King in all matters ecclesiastical." (*A Short History of the English People*, Vol. II, Chap. VI.)

By this Act there was set up in England a Church with the King as its spiritual head and fount of jurisdiction. That this was a drastic and vital change none can deny. Up to 1534 the head of the Church in England was the same as the head of the Church anywhere else, the Pope. From that time onward, by Act of Parliament, the head of the Church became the King. When any society changes its head so that he is no longer in line with his predecessors but represents a new order and constitution, it becomes a new corporate body altogether. Thus, for instance, at the Declaration of American Independence the people of America threw off the headship of the King of England and put their own President in his place, and thereby became a new corporate body, a new nation.

It was precisely because Bishop Fisher and Sir Thomas More saw the full implication of the Act of Supremacy that they would have neither hand nor part in it. They realized that by this Act the Church in England, as recognized by the law of the land, had broken with its own past. Here was a real and obvious breach of continuity which could not be ignored. No higher sanction for the change was claimed at the time than the will of the Sovereign, and both the Bishop and the layman felt it incumbent on them to resist the attempt to render to Cæsar the things that were God's, and both sealed their witness to the truth with their blood.

Both were men of high cultural attainments grounded on the teaching of Christ. Both were humanists who cham-

pioned the cause of the Church. Fisher was a sound scholar of wide repute and successively Vice-Chancellor and Chancellor of Cambridge University and the real founder, through Lady Margaret, of St. John's and Christ's Colleges at Cambridge, as well as of the Lady Margaret professorships of Divinity at Oxford and Cambridge. Like Sir Thomas More, he was a friend of Erasmus, the foremost man of letters of his day, whom he induced to visit Cambridge to foster the study of Greek. But his interests were not merely academic. He was first and foremost a great churchman. When Henry VIII sought to divorce Catherine, the saintly Bishop at once espoused the cause of the unfortunate Queen, and boldly declared that, like St. John the Baptist, he was prepared to die in the cause of the indissolubility of marriage. A month before his execution he was created Cardinal-Priest of St. Vitalis by Pope Paul III. By his contemporaries he was accounted in fortitude like the trunk of a tree, in humility like a blade of grass.

The four hundred years that have elapsed since the martyrdom of Sir Thomas More have but enhanced the luster of his fame. As Chancellor of England in succession to Wolsey he made for himself a deathless name. He was the most scholarly man in England and the intimate of all the savants of Europe. Erasmus has testified not merely to More's massive erudition, but to his sterling qualities of head and heart. "No one," wrote Erasmus in a long letter in praise of More, "is less led by the opinion of the crowd, yet no one departs less from common sense." (*Epp.*, 447.) He was esteemed for his wisdom in every court abroad and beloved by the common people at home for his even-handed justice.

As to his manner of life, Stapleton, who moved in the More family circle, wrote: "Every day before any other business—his very early studies alone excepted—he used to hear Mass. . . . He used daily to recite morning and evening prayers to which he would add the seven penitential psalms and the litanies. He would often add to these the gradual psalms and the psalm *Beati Immaculati*. He had also a collection of private prayers, some in Latin, some in English, as may be seen in his English works. He had made up also, imitating in this St. Jerome and others, a small psalter consisting of collected psalms, which he often used.

He would also make pilgrimages to holy places, sometimes seven miles from his house, and always on foot, which even the common people scarcely do in England." (*Vita*, Chap. 6.)

It is gratifying to find that the literary remains of Sir Thomas More are now being issued in worthy form by His Majesty's Printers after having been hidden away in black letter folio for nearly four centuries. The first of these works, his *Dialogue Concerning Tyndale*, appeared in 1927, and has given the general public an insight into More's learning, piety, and mastery of his controversial opponents. It is fitting that the King's Printers, who in a former age suppressed his writings, should now sponsor this new edition. That these works are a well of English undefiled has long been recognized. More has been hailed as a master of the English language by such competent judges as Ben Jonson and the lexicographer, Dr. Samuel Johnson. But his writings are also, and primarily, an armory of Catholic apologetics and a defense, against innovators, of the faith once delivered to the saints.

They were men of many parts, the Bishop and the Chancellor, but above all they were men of God. The note of personal sanctity is the dominant one in their lives, outshining their leadership and scholarship. True to the light that was given them from on high, they sacrificed position and power at the bidding of conscience, and counted all well lost to gain the Kingdom of Heaven.

(Most of the English Bishops referred to the Canonizations of Blessed John Fisher and Blessed Thomas More in their Lenten Pastorals on March 3. Extracts from the Letters will be found in the *Universe* (London) and the *Catholic Times* (London) in their issues of March 8th; longer excerpts are published in the *Tablet* (London) in the numbers following that of March 9th. In the *Tablet*, dated March 30th and April 13th, are given the text of addresses on the Martyrs by His Holiness.)

Our Patriot Martyrs

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A Lenten Pastoral dealing with the Canonization of Blessed John Fisher and Blessed Thomas More. Text taken from the Tablet (London), March 16, 1935.

OUR English martyrs are the country's grandest patriots and they are for all the children of Christ shining examples of loyalty not merely to His Church, but to their King and their Country. Patriotism—the love of one's Country and one's fellow countrymen—is one of the deepest impulses in human nature. To the true follower of Christ it is more than a natural impulse—it is a virtue and a religious duty derived from the second of the two great Commandments, "thou shalt love thy neighbor as thyself." Now love, as St. Paul teaches, "seeketh not her own," but has in view the well-being of the object loved. True Christian life is more than empty words, and barren affection: it is practical and active: it not only desires the good of the object of its affection, but it strives to procure it. First and foremost, then, the truly patriotic Catholic desires that his fellow countrymen and his fellow citizens shall share in the richest treasure that Almighty God has bestowed upon man—the Holy Catholic religion. Secondly, he strives by prayer and example to convince his "separated brethren" of the truth of that religion in which alone is to be found the consolation and hope and peace which Christ came to bestow upon the world. . . .

The unswerving loyalty of our Martyrs to King and Country is, indeed, one of the most amazing features of the Penal times in England. Because of their religious convictions they were treated with the grossest injustice by the State and cruelly tortured in a hundred ways, and yet, "in spite of dungeon, fire and sword," they remained ever loyal to the civil authority. It has been most unjustly said that they were traitors to this country. Their treason—and

their only treason—was the Faith of old England, for which they died. In the words of the late Cardinal Bourne, "There is in the intrinsic nature of these their acts, for which they were condemned and put to death, no trace or possibility of treason. And be it ever remembered that no Act of Parliament, no proclamation of any Sovereign, can or could change the intrinsic nature of these acts. They remained in their essential character unchangeably the same—namely, acts inherent in the normal life of the Catholic Church."

In the preamble of an Act passed early in the reign of Queen Victoria, there is an admission which affords telling evidence that our Martyrs died for their religion which was their only "treason." It was an Act for the repeal of certain laws against Catholics passed in the reign of Elizabeth. "Whereas," the preamble says, "Roman Catholics and persons professing the Roman Catholic religion were by certain Acts made and passed by the Parliament of England . . . rendered liable to Punishments, Pains and Disabilities *for or on account of their religious belief or profession* . . . it is expedient to amend the law in this respect."

The English Martyrs submitted to torture and death because in the spirit of love for God and their fellow countrymen they desired two things: first, that the English people should not be severed from the Unity of Christendom, and, secondly, that the Holy Sacrifice of the Mass should continue to be celebrated in their churches as it had been for hundreds of years. At the same time, loyal as they were to the faith of their fatherland, they were equally loyal to their Sovereign. When Blessed John Fisher was standing on the scaffold awaiting execution he spoke these words to the people: "I am come here to die for the faith of Christ's holy Catholic Church. . . . And I beseech Almighty God of His infinite goodness to save the King and this realm, and that it may please Him to hold His holy hand over it and send the King good counsel." Fourteen days later, when face to face with death, Blessed Thomas More called the people to witness that he died in and for the faith of the Holy Catholic Church, a faithful servant both of God and the King.

The Blessed Ralph Sherwine, our own Derbyshire martyr, was constrained to witness the execution and butchery of Blessed Edmund Campion before being summoned, in the

brutal words of the hangman to take his own wages! Charged at that moment with treason against the Queen, he said, "If to be a Catholic only, if to be a perfect Catholic, be to be a traitor, then am I a traitor," and, when asked if he would pray for the Queen, he answered, "Yea, for Elizabeth Queen I now at this instant pray my Lord God to make her His servant in this life, and after this life coheir with Jesus Christ." In the year following the martyrdom of Father Sherwine, another heroic and holy priest, Father Robert Johnson, died for the faith at Tyburn. In reply to the Sheriff's question, "Dost thou acknowledge the Queen for lawful Queen?" Father Johnson said, "I do acknowledge her as lawful as Queen Mary was. I can say no more, but pray God to give her grace. . . . I acknowledge her to have as full and great authority as Queen Mary had, and more with safety and conscience I cannot give her. . . . If I be a traitor for maintaining this faith, then all the Kings and Queens of this realm heretofore, and all our ancestors, were traitors, for they maintained the same," and so he went to his death.

The Martyrs of England are set before us today not merely for our admiration, but also for our imitation. In their high patriotism, in their loyalty to God, King and Country, they must be our models. We are not likely to be called to suffer and die for our religion, but we are certainly called to spend our lives generously and fearlessly for the faith that has been bestowed upon us, and by our prayers and our example to do all in our power to restore to the people of this land that "pearl of great price" of which they were robbed four centuries ago. . . .

The Canonization of More and Fisher

FRANCIS TALBOT, S.J.

Editorial syndicated by the Press Department of the National Conference of Jews and Christians, May, 1935.

ON May 19th, St. Peter's in Rome will be thronged in its vast spaces by Englishmen. Bishops and notable ecclesiastics from the entire British Commonwealth will assist Pope Pius XI in the most solemn, and lengthy, of services. On that Sunday will be proclaimed the Bull of Canonization whereby two Englishmen, the first in 416 years, will be designated Saints of the universal Church.

This very year, four centuries ago, Sir Thomas More, the brilliant author of "Utopia," the profound jurist, the Chancellor of England in succession to Cardinal Wolsey, and John Fisher, Bishop of Rochester, Chancellor of Cambridge University, famed as one of the ablest writers of his age, named Cardinal while he lay in prison under threat of death, were executed by order of King Henry VIII. They were the two outstanding figures, the one in the clerical order, the other in the lay world, of that perturbed decade which preceded 1535.

They were faced by the issues which Henry VIII was forcing upon England. They could not evade these issues, without being untrue to themselves and to their God. The first of these issues was that of Henry's divorce from Catherine and of his marriage with Anne Boleyn. Following this was the issue of the Oath of Succession to the offspring of the marriage to Anne Boleyn. The third was that of the Oath of Supremacy, wherein Henry constituted himself the Supreme Head of the Church in England.

Sir Thomas More and Bishop Fisher believed that Henry was truly and everlastingly married to Catherine and that the offspring of his second marriage did not have right as heirs to the Throne. Because they affirmed their belief, they suffered the loss of their liberty, their honors, their possessions. Because they refused, in the third issue, to recognize Henry as their supreme Spiritual Head and thereby to deny

the universal jurisdiction of the then Pope over the entire Church of Christ, they were condemned to death. They ascended the scaffold merrily, the one in June, the other in July, 1535, affirmed their allegiance to the King, prayed to God for him, and were content to be decapitated, in defense of their unalterable belief that the Pope was the supreme Spiritual Head of the Church.

At the time of their deaths they were reputed to be as truly martyrs of the Faith as were the early Christians in the arena of Rome. Through the centuries since then, they were regarded as saints and their cult was perpetuated. In 1886, Pope Leo XIII confirmed this private devotion, and issued a decree of Beatification, in regard not only to More and Fisher, but to fifty-two others who had also been executed in England because of their religious convictions. Now, in the centenary year, Pope Pius XI completes the process. Blessed Thomas More and Blessed John Fisher, by the authority of the Church in which they lived and for which they died, will be raised to the altars and will hereafter be invoked as Saint Thomas and Saint John.

Their canonization, in its lowest form, is a remembrance of and a tribute to noble-minded men, whose worth made them notable in the affairs of the realm and whose integrity made them heroes. It is, moreover, a recognition by us of today of the principles which guided them through their dangerously troubled day. But their canonization means more than a human estimate. It is an infallible pronouncement by the Supreme Spiritual Authority on earth that these two men, having lived in the practice of virtue and sanctity, were martyrs in the most precise understanding of that term; that they were put to death because of their religious convictions; that, as a consequence, they have been rewarded by God and that they do now, in a happy eternity, actually enjoy the Beatific Vision.

Their canonization does not mean that Pope Pius XI made them saints or martyrs. They were that in their lives and at their death. It means that the Pope, having exhaustively inquired into the facts of their lives, the fact of their deaths, and the fact of the motives impelling them, decrees that they were martyrs and that they must be publicly venerated as Saints. The decree of Beatification of 1886 was permissive in the matter of venerating them and

was local in scope. The Bull of Canonization is preceptive and universal in its application. They are, however, in no sense deified; there is no question of apotheosis; they remain, with the Virgin Mary, servants of God. They are merely signalized as Saints known to us on earth, two among the millions of unknown Saints who comprise the Church Triumphant in heaven.

Their canonization will be received with transports of rejoicing by the Catholics of England, and with hearty thanksgiving by Catholics throughout the world. It should be approved by all right-thinking religious people who are not Catholic. The question of the absolute truth for which More and Fisher died may be passed over by non-Catholics. But this they must consider: More and Fisher were executed because of their fidelity to a religious belief, because they had consciences which they would follow to death. They would not bend, they would not compromise. They would pay to Cæsar what was his; they refused to grant to Cæsar what they believed belonged to God. They protested against a union of State and Church, in which the Church was subordinated to the State. They opposed the theory, pregnant with danger in our own day, of a totalitarian State. More and Fisher were champions of the human liberty of the individual as against the encroachments of a tyranny and an absolute dictatorship. For that, they must be honored by all who uphold human freedom. More and Fisher, truly they were saints and martyrs in the Catholic meaning, but just as truly they were martyrs in the sense that the whole world of free men will applaud today.

Articles of Interest in the Periodicals

- Our Martyrs and Reunion. Joseph Keating, S.J. *Month*. April.
- A Noble Friendship: Blessed John Fisher and Lady Margaret Beaufort. Noel M. Wilby. *Month*. March.
- Fisher and More: Saints. Francis Talbot, S.J. *America*. April 6.
- After Four Hundred Years. Aelwin Tindal-Atkinson, O.P. *Blackfriars*. February.
- Catholics and the New Deal. Paul Kiniery, Ph.D. *Catholic World*. April.
- The A. B. C. of Relief. A Relief Administrator. *Commonweal*. April 6.
- The Decline of Reticence. Elmer Murphy. *Commonweal*. April 12.
- Peace Strikes and Peace Polls. Elbridge Colby. *America*. April 20.
- Four-Cent Dollars. Paul L. Blakely, S.J. *America*. April 20.
- Life in the CCC. T. Flynn. *America*. April 27.
- The Vices of Industrialism and Their Remedies. Rev. Francis J. Haas, Ph.D. *Ecclesiastical Review*. April.
- Servile Work: The Evolution of the Present Sunday Law. Rev. L. L. McReady, M.G., J.C.L. *Clergy Review*. April.
- The Reign of the Peasant. Stanley B. James. *Irish Monthly*. April.
- Harlem Flats and Public Conscience. John LaFarge, S.J. *America*. April 20.
- The Better Housing Program. James A. Moffett. *Commonweal*. April 19.
- Social Case Work and Philosophy. Rev. John O'Brady, Ph.D. *Catholic Charities Review*. March.
- Administration of St. Vincent de Paul Conferences. Alfred J. Amend. *Catholic Charities Review*. March.
- Canada's New Deal. Anthony Traboulsee. *America*. April 6.
- What Will Europe Do? George N. Shuster. *Commonweal*. April 26.
- Italian Fascism. Angelo Brucculeri. *New Review*. April.
- Atheism in Mexico: The Lesson. John J. O'Connor. *Ave Maria*. March 10.
- Easter in Old Mexico. Arthemise Goertz. *Ave Maria*. April 20.
- Marx Among the Aztecs. Dixon Wecter. *Commonweal*. April 12.
- One Candle for the Legion. Gerard B. Donnelly, S.J. *America*. April 13.
- Senator Long on Father Coughlin. Joseph F. Thorning, S.J. *America*. April 13.
- Nye on Munitions. Joseph F. Thorning, S.J. *America*. April 20.
- Liturgy and Life. W. Michael Ducey. *Commonweal*. April 26.

- Lourdes and the Holy Eucharist. C. C. Martindale, S.J. *Month*. April.
- The Great Triduum. Eugene P. Murphy, S.J. *America*. April 20.
- Dean Inge and Modern Christianity. Robert Shafer. *American Review*. April.
- Must I Believe It? Rev. George D. Smith, Ph.D., D.D. *Clergy Review*. April.
- Cloister Amid Tumults. Stanley B. James. *Ave Maria*. April 6.
- Golden Age or Millennium? Selden Peabody Delany. *Commonweal*. April 19.
- The Survival of the Catholic Faith in Southern Maryland. John LaFarge, S.J. *Catholic Historical Review*. April.
- A Good-will Tour. T. Lawrason Riggs. *Commonweal*. April 12.
- A Frontier of the Faith. Michael Williams. *Commonweal*. April 5.
- Abyssinia's Emperor and the Catholic Missions. John M. Lenhart, O.M.Cap. *America*. April 27.
- St. Peter of Fribourg. Herbert G. Kramer, S.M. *America*. April 27.
- Elizabethan Glimpses. H. E. G. Rope. *Month*. April.
- An Error of Omission in Our Douay Bible. Francis H. McGlynn, C.S.Sp. *Ecclesiastical Review*. April.
- Some Opportunities of the Catholic Historian in the Reform and Progress of the Law. Robert J. White. *Catholic Historical Review*. April.
- Some Distinguished Biographies. Joseph J. Reilly. *America*. April 6.
- The Author's Eve of Composition. Francis Talbot, S.J. *America*. April 20.
- Regionalism in American Literature. Donald Davidson. *American Review*. April.
- Defeatest as Poet (Alfred Edward Housman). John K. Ryan. *Catholic World*. April.
- Synge Stayed at Home By the Fireside. Anthony S. Woods. *Catholic World*. April.
- The Modernity of Pascal. F. Somerville, S.J. *Irish Ecclesiastical Review*. April.
- The College and Catholic Leadership. C. J. McNeill. *America*. April 13.
- A Student Looks at Catholic Action. Marvin Milan. *America*. April 20.
- The Lay Faculty. Ward Stames. *Commonweal*. April 12.
- The Lay Faculty: A Reply. Jeremiah K. Durick. *Commonweal*. April 19.
- Walking to School. Paul L. Blakely, S.J. *America*. April 6.
- The Approach to Reunion. Henry St. John, O.P. *Blackfriars*. February.
- Authority and Tyranny. Ross J. S. Hoffman. *American Review*. February.

- The New Ireland. W. E. Walsh. *Commonweal*. March 15.
- Peace in the Roman Catacombs. W. Michael Ducey. *Commonweal*. March 15.
- Ethnopolitics and the Indians. Julius E. Lips. *Commonweal*. March 15.
- Hidden Speech of Hidden Ireland. Sister Mary Benedicta, O.P. *Ave Maria*. March 2.
- You Ridicule Prayer. Harry J. O'Boyle. *Rosary*. March.
- A Sermon on St. Thomas Aquinas. P. Li. Domenico Tonicelli, O.P. *Rosary*. March.
- Capitalism or Coöperation. Joseph Clayton. *Irish Rosary*. March.
- Ernest Renan and Ernest Psichari. M. R. Hoste. *Irish Rosary*. March.
- Catholicism and Protestantism in the Modern World. Oskar Bauhofer. *Blackfriars*. February.
- Material Thoughts. Vincent Basevi. *Blackfriars*. February.
- The Pendulum Starts Back. Brother Cajetan. *Catholic World*. March.
- Religion, Drug or Cure? J. E. Canavan, S.J. *Month*. February and March.
- Another Kulturkampf. P. W. Browne. *Ave Maria*. March 2.
- What Is a Fair Wage? The Teaching of Two Popes. Rev. David Barry. *Irish Ecclesiastical Record*. March.
- Reminiscences of John Boyle O'Reilly. (Part I.) W. F. P. Stockley. *Catholic World*. March.
- The Mind of John LaFarge. John LaFarge, S.J. *Catholic World*. March.
- A Significant Jubilee for Negro Catholics. John T. Gillard, S.S.J. *Ecclesiastical Review*. March.
- In the Name of Local Pride. Lashley Grey Harvey. *Catholic World*. March.
- The Girl Scout Service for Catholics. Mabel Shannon. *Rosary*. February.
- Relationships Between Public and Private Agencies. Mary L. Gibbons. *Catholic Charities Review*. February.
- Practical Aspects of the Medieval Guilds. William E. Kerrish. *Boston Pilot*. March 9.
- LaFarge and the Truth. John LaFarge, S.J. *America*. March 30.
- Writers Map Their Stories. Francis Talbot, S.J. *America*. March 23.
- The Guilds and Social Reconstruction. William E. Kerrish. *Boston Pilot*. March 16.
- Wizard of the Window. (John LaFarge.) Edythe Helen Browne. *Columbia*. March.
- The Trend of Biblical Criticism. John M. T. Barton, D.D. *Clergy Review*. March.
- The Protestant Mind. Rev. Maurice O'Connor. *Ecclesiastical Review*. March.

- Political Authority in History. Rev. John Johnson. *Irish Ecclesiastical Record*. March.
- A Poltergeist in Westmoreland. Herbert Thurston, S.J. *Month*. March.
- "New Austria" Once and Now. Friedrich von Minkus. *Commonweal*. March 22.
- Saint Brigitta of Sweden. Selma Lagerloff. *Commonweal*. March 29.
- A Battlefield of Prayer. (Death of Abbot O'Brecht, O.C.S.O.) Michael Williams. *Commonweal*. March 22.
- Mexico: An Interview. R. L. Martin. *Commonweal*. March 8.
- Bureaucracy and Patronage. Philip Burnham. *Commonweal*. March 8.
- The Fallacy of "Self-Expression." William I. Lonergan, S.J. *America*. March 16.
- The Washington Scene: A Mysterious Letter. Joseph F. Thorning, S.J. *America*. March 16.
- Sterilization and Other Conjectures. Paul L. Blakely, S.J. *America*. March 16.
- The Final Sacrament. (Extreme Unction.) Sister Veronica, H.B.S. *Sentinel*. April.
- Church Without Christ. Bernard Sheridan, O.P. *Dominicana*. March.
- State Aid for Catholic Schools. Fidelis Anderson, O.P. *Dominicana*. March.
- The Aim of Education. Mark Egan, O.P. *Dominicana*. March.
- Literature and Dogma: A Reply. Virgil R. Stallbaumer. *Homiletic and Pastoral Review*. April.
- Restoration of the Social Order. Charles Bruehl. D.D. *Homiletic and Pastoral Review*. April.
- The Mind of Man and Beast. J. P. Arendzen. *Month*. March.
- St. Bede the Venerable. Most Rev. A. Goodier, D.D. *Month*. March.
- Liturgical Fabrics. Rev. Eric J. Green. *Tablet*, London. March 2.
- Blessed Antony Claret. M. Noval, C.M.F. *Tablet*, London. March 2.
- A Heroine in Science. Maude Gardner. *Ave Maria*. March 9.
- The Immorality of "Share Our Wealth." Paul L. Blakely, S.J. *America*. March 30.
- Pioneers of the Catholic Press. Thomas F. Meehan. *America*. March 16.
- The Old Gospels and a Recent Fragment. William J. McGarry, S.J. *America*. March 23.
- Red Fear in Mexico. Frederick Vincent Williams. *America*. March 23.